

Gods Glory Vindicated

AND

Blasphemy Confuted:

Being a brief and plain

ANSWER

to that Blasphemous Book Intituled

*Twelve Arguments against the Deity of
the Holy Ghost,*

Written by THO. BIDDLE Master of Arts, and now
burnt by speciall Command from the Parliament on
Wednesday the 8 of this present *September*, by the
common Hangman.

Wherein the Arguments of the said Book are set down
together with proper Answers thereto.

And twelve Anti-Arguments proving the Deity of the Holy Ghost.

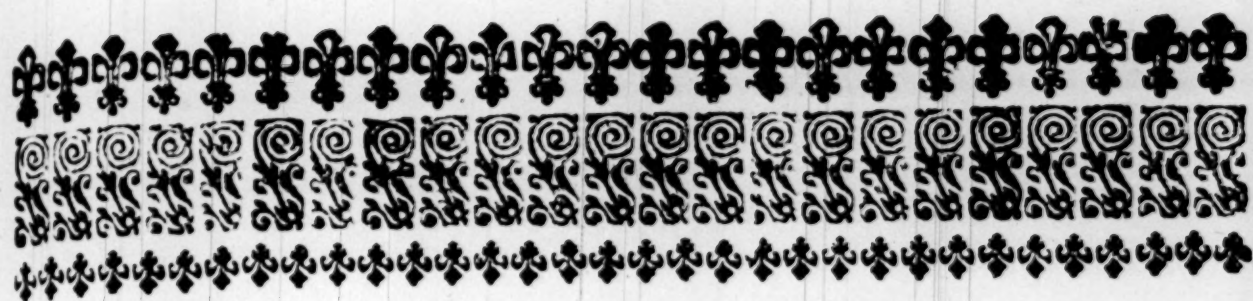
MAT. 12. 31,

*Therefore I say unto you, all manner of sin and Blasphemy shall be forgi-
ven unto men, but the Blasphemy against the holy ghost shall not be
forgiven unto men.*

LONDON,

Printed for William Ley, and are to be sold at his shop, at
Pauls Chaine. 1647.





A
 CONFUTATION
 of twelve
 ARGUMENTS
 drawn up against the Deity of the
 HOLY GHOST.

Christian Reader,

WEE may truly say with that good King, *This is a day of trouble and of rebuke and blasphemy:* now the accuser of the brethren hath but a short time, he rageth against all that is called God, accusing and impeaching them for that dignity, to be called Gods *John 10. 34, 35.* and not onely to men, but they also aspire to the throne of God, and there accuse the Holy Ghost, as they say, for a supposed Deity: witness Master *Bidle* in his letter to a certain knight, and Member of the Honorable house of Commons, where he seeks to degrade the blessed Spirit of his God-head, saying, *He is but one principle spirit among the Angels, called the Advocate, the holy Spirit, the good Spirit, the Spirit of God by way of eminence,* see page 2. line 3. so that it seems he thinks the holy Ghost to be but one of the created Angels, therefore but a supposed Deity: now for thy satisfaction I shall lay down some Scripture Arguments to prove the Deity of the holy ghost, and then briefly Answer his Arguments, and false Exposition of Scripture, whereby he would prove the contrary.

First, if the Spirit of God had its being before any creature was made, from all eternity, when there was nothing but God, then it cannot be a created Angel, but God himself; but all the creatures were made in six dayes *Exod. 20. 11.* And before that any creature was formed, while they were without form, the Spirit of God moved upon that deformed Chaos, *Gen. 1. 2.* He is called *the eternall spirit*, *Heb. 9. 14* Ergo, the holy ghost is no created Angell but God himself.

Secondly, if the blessed Spirit of God made all the Creatures, it cannot be an Angell or creature it self, it must needs be God; but in the place before quoted the Spirit of God moved all the creatures to their perfect form, *Gen. 1. 2.* David saith of all the creatures, *Thou sendest forth thy spirit, and they are created*, *Psal. 104. 30.* and saith *Job. The Spirit of God made me, and gave me life*, *Job 33. 4.* and God said to the Son, and holy ghost, *let us make man*, so God created man, *Gen. 1. 26, 27.* Ergo, the holy ghost is God.

Thirdly, If the Spirit of God raised up Jesus Christ from the dead, and shall again quicken our mortall bodies at the last day, then the holy ghost is God; but the Spirit of God raised up Jesus Christ from the dead, & *shal also quicken our mortall bodies at the last day*, *Rom. 8. 11.* *1 Pet. 3. 18.* Ergo, the holy ghost is God.

Fourthly, if the Spirit of God be omni-present in all places, then it cannot be a creature, it must needs be God: But saith David, *Whither shall I go from thy Spirit, if I ascend to heaven, or descend to hell, or flee to the bottome of the Sea, behold thou art there*, *Psal. 139. 7, 8, 9.* Ergo, the holy ghost is God.

Fifthly, If it be peculiar to God alone to search the heart, and to know the thoughts of men, and yet the ho'y ghost doth this, then the holy ghost is God, but it is peculiar to God to search the heart, *I the Lord search the heart*, *Jer. 17. 9. 10.* *The Lord knows the thoughts of men*, *Psal. 94. 11.* Yet the holy ghost doth this, *Thou knowest my thoughts a far off*, *Whither shall I go from thy Spirit*, *Psal. 139. 2. 7.* *The day of judgement is hid from all the Angels*, *Mat. 24 36.* *But the spirit of God searcheth and knoweth all the deep things of God*, *1 Cor. 3. 10, 11.* Ergo, the Spirit of God is not a created Angell, but is God himself.

Sixthly, If all good and perfect gifts come down from the Father of lights, and yet all proceed from the same Spirit, Then that Spirit is God: but every good and perfect gift comes down from
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the Father of lights, Jam. 1. 17. and yet *all the severall gifts come from the same spirit*, 1 Cor. 12. 8. *Ergo*, that Spirit is God, that shall supply all our need. *Phil.* 4. 20. and not a creature.

Seventhly, if the holy ghost hath as great a hand in governing the Church of God, as either the Father or the Son, then the holy ghost is God: but *the Father sends forth labourers into his Vineyard*, Mat. 9. 37. and the Son gave *some Apostles and some Prophets and some Evangelists, and some Pastors and Teachers*, Eph. 4. 11. and the holy ghost made them *overseers*, Acts 20. 28. now it is God that set all those in the Church. 1 Cor. 12, 28. *Ergo*, the holy ghost is God.

Eightly, If Redemption, Sanctification, and preservation be sometimes given to the father, and sometimes to the son, and sometimes to the holy ghost, then the holy ghost is God, as the father and the son: but it is said that God purchased his Church. *Psal.* 74 2. And Jesus Christ bought them. 2 Pet 2. 1. compared with *Jude* 4. and the holy ghost purchased them with his blood. Acts 20. 28. and sanctified by God the father. *Jude* 1. and sanctified by Jesus Christ. *Ephes.* 5. 26. and sanctified by the holy ghost, *Rom.* 15. 16. so the Lord keeps his Church, *Esa.* 27. 3. And the son keeps it that none of them are lost, and the spirit of God shall keep them and lead them into all truth: therefore the holy ghost is God.

Ninthly, If God will not give his glory to another, and yet will have all Christians baptized as well in the name of the holy ghost, as in the name of the father and the son; and if the Apostle blest the Church, as well in the name of the holy ghost, as in the name of the father and the son, then the holy ghost is God; but God will not give his glory to another, for saith he, *there is no God besides me*. Isa. 45. 5. Yet all Christians shall be baptized in the name of the holy ghost, as well as in the name of the father and the son, Mat. 28. 19. And Paul blessed the Christians thus, *the grace of our Lord Jesus Christ, and the love of God, and the Communion of the holy ghost be with you all Amen.* 2 Cor. 13. 14. therefore the holy ghost is God.

Tenthly, if the scripture affirm that the father, the word, and the holy ghost, these three are one, then the holy ghost is God, as the father and the word; but saith John, *there are three that beare record in heaven, the father, the word, and the holy ghost, and these three are one*, Ergo, the holy ghost is God.

Eleventh-

11. Paul saith, *Thus saith the holy Ghost, if ye wil hear his voyce:* and David saith, *For he is the Lord our God, and we are his people, harden not your hearts,* Heb. 3. 7. Psal. 95. 7. and saith Peter, *Holy men of God spake as they were moved by the holy Ghost,* 2 Pet. 1. 21. Acts 28. 25. and saith Luke, *It was the Lord God of Israel, that spake by the mouth of all his Prophets, since the world began,* Luke 1. 68, 70. Ergo, the holy ghost is the Lord God of Israel.

12. Lastly, because I will not exceed his number of Arguments; if when *Ananias* lyed to the holy ghost, he is said to lye unto God, then the holy ghost is God; But, saith Peter, *Ananias, why hath Satan filled thine heart to lye to the holy ghost? thou hast not lyed unto men, but unto God;* Acts 5. 3, 4. Ergo, the holy ghost is God: and now I shall briefly Answer Mr Bidles twelve Arguments, by which he would prove the contrary.

First, he that is distinguished from God is not God; the holy Spirit is distinguished from God, Ergo. To the Major he saith, *if he should be both God, and yet distinguished from God, this would imply a contradiction to himself;* I grant it, but let us see his proof, that the Spirit of God is distinguished from God, and all his proof is this, he is called the spirit of God, and is sent of God, and searcheth the depths of God.

I Answer to the two first, if there were any truth in them, it would as well take off the Deity of the Son, as of the holy ghost, who is cal'd *the Son of God, and was sent of God,* Mat. 14. 33. Gal. 4. 4. and the last cleerly proves him to be God. For what creature is able to search the depths of an infinite, omnipotent creator, but his own Spirit, which is God, as I have shewed, 1 Cor. 2. 10, 11. But then he saith, *it is impossible to distinguish the person from the essence of God,* secondly he saith, *to distinguish the person from the essence of God, were either to make something in him finite, or else two infinities;* thirdly, *to talk of God taken essentially is ridiculous, for none but a person can rule others.*

To these I answer, we can distinguish the heat from the light, and both from the body of the sun, and yet all make but one sun; so we can distinguish the actions of the several persons of the God-head, as the Father, must beget the Son, and not the Son beget the Father, and the Son to be begotten, and the holy ghost to proceed from both, and neither to beget nor be begotten, unless we should not onely deny the Deity of the holy ghost, but also the Deity of the

the Father and the Son : and to the second I say, all things in God are infinite, yet this doth not make so many infinities as he hath Attributes, nor so many infinities as persons in Trinity : thirdly, to talk of the essence of God is not ridiculous ; but rather on the contrary, it were ridiculous to say, that onely the heat, or onely the light, or onely the body of the sun were usefull, and not all three joyntly together ; so for God to raigh personally as Father, or as Son, and not all three joyntly and essentially : but it seems by this, that although he said in the letter, that he would wave his judgement concerning the Deity of Christ, yet he seems to deny the Deity of Christ also, and onely allows of a God as the *Turks* do, out of the Trinity, and out of Christ.

His second Argument; *If he that gave the holy Spirit to the Israelites to instruct them, be alone Jehovah, then the holy Spirit is not Jehovah or God; but saith Nehemiah, Thou art Lord alone, thou garest also thy good Spirit to instruct them, Nehem. 9. 6, 20. Now if he that gave the holy Spirit be Jehovah alone, and the Spirit given be also Jehovah, it would be a contradiction, therefore the holy Spirit is not Jehovah or God.*

I Answer, first by this Argument he denies the Son as well as the holy ghost, and as the *Turks* allow onely of a God both out of the Trinity and out of Christ. Secondly, God may give both himself and his Son and his Spirit, and yet not degrade himself nor his son, nor his Spirit of their God-head, when he brings man into covenant with himself. Thirdly, although it be said, *thou art God alone*; yet this is to be understood in the Unity of the Trinity, and though the Father be Lord, the Son Lord & the holy ghost be Lord, yet not three Lords but one Lord: as I said before, the heat is the sun, and the light is the sun, and the body is the sun, and yet not three suns but one sun ; and although all three be equal, yet equals may one send another by consent, and yet not degrade him of his Deity, then notwithstanding this Argument, the holy ghost is God.

His third Argument, *He that speaketh not of himself is not God, but when the spirit of truth is come, he shall not speak of himself, But whatsoever he shall hear that he shall speak, John 16. 13.*

I Answer as before, in this he denies the God-head of the Son, as well as the God-head of the holy ghost, *for he came not to do his own will, but the will of him that sent him, John 5, 30. Not to be ministred unto, but to minister, Mat. 20. 28. And to do his Fathers business*

business, Luk. 2. 49. he saith *not my wil but thy wil be done* Mat. 26 39. *yet this Word was God*, Joh. 1. 1. For although the Spirit speak not from it self, yet this doth not degrade him of his Deity, but rather *on* the contrary, this shews it to be God in the Unity of the Trinity: which if they were divided, then indeed he could not be God; although this man without ground or scripture, affirms the contrary; then although he said he would *not* shew his judgment touching the Godhead of the Son, yet plainly denies it also from many texts, because he was sent likewise not to do his own wil but, his that sent him, *John* 5. 19. 30. c. 7. 16. 28. c. 8. 28. 42. 12. 49. 50. 14. 10. 24.

His fourth Argument, *He that heareth from another what he shal speak is not God, the holy Spirit doth so; Ergo, it is not God.*

I answ. as before, in this he denies the Deity of the Son, who saith, mine ears hast thou opened *Psa.* 40. 6. and he seems to press it from *John* 8. 26. 28. the truth is, he that denies the Deity of one, wil be constrained to deny the Godhead of the other; although he dares not shew his judgment touching the Deity of Christ, till he see how people will take his blasphemy, to deny the Deity of the Holy Ghost: but one thing in this Argument is remarkable, to shew the wilful blindness of this man; and that is by comparing two texts together *Isa.* 40. 13, 14. *Rom.* 11. 33. 34. in the latter the Apostle admires at the wisdom and knowledg of God, saying, *his ways and judgments are unsearchable, and past finding out*: the other place saith as much of the Spirit of the Lord, saying, *who taught him judgment or knowledg or the way of understanding?* Hence I gather two things: first, what is said of God in one place is said of the Spirit in the other, *ergo*, the Spirit is God; and if all creatures are excluded as unable to search out Gods wisdom and knowledg, and yet the Spirit of God can without teaching, then the Spirit of God is God. Then he saith without proof, that Christ taught the Spirit as a King doth an Embassador; but I say again with *Paul*: Gods ways of wisdom and knowledg are unsearchable and past finding out of all Angels and creatures: although he is pleased to say, the Spirit of God is but an *Angel*.

His fifth Argument, *He that receiveth of another is not God, but the Spirit doth so, Ergo, it is not God.*

I answ. as before; if there were any truth in this argument, it would prove that Christ was not God, as soon as the Holy Ghost; and besides none hath taught the Spirit of God; debated in answer to his last argument from *Isa.* 40. 13, 14.

His sixth argument, *He that is sent by another is not God; the holy Spirit is sent by another, Ergo it is not GOD.*

But to this also I have answered, that it denies the Godhead of Christ as well as the Godhead of the Holy Ghost, and that equals may one send another, and that this could neither degrade the Godhead of the Son or of the Holy Ghost.

His seventh argument; *He that is the gift of GOD is not GOD; but the holy Spirit is the gift of GOD: Act. 11. 17. therefore not GOD.*

I anf. That gift there spoken of, is but the operation of God or the work of Gods Spirit in the soul; *how much more shal your heavenly Father give his Spirit to them that ask him; Luk. 11. 13.* that is, your Father which is in heaven will give good things to them that aske him; Mat. 7. 11. but the Spirit of God cannot be things in the plural number; unless they should affirm that God would give many Spirits nor is the person of that one Spirit where it was not before, when as it fills all things, so as an angel or creature, others must be with him at the same time: so then the holy Ghost who can work and give gifts in many places, and to many persons at once, is God.

His 8. argument *He that changeth place is not GOD: but the holy Spirit changeth place: he came upon Christ in a bodily shape Luk. 3. 21, 22. therefore it is not GOD.* I anf. God hath often manifested his presence Exod. 24. 10. the Lord said, *I wil send mine Angel, this grieved them: then said the Lord, my presence shal go with thee* Exod. 23. 2. 4. 14, then the Spirit of God is God notwithstanding this argument.

His Ninth argument: *He that prayeth unto Christ to come to judgment is not GOD: the holy Spirit doth so Rev, 22. 17. Ergo it is not God.*

I anf. the spirit there is not said to be Gods Spirit, but the Spirit of the bride: but he saith: *we have received the Spirit of adoption, by whom we cry Abba Father: Rom. 8. 15.* it is true the Spirit of God moveth the spirit of the bride to cry & to say, come from: for the Holy ghost moveth all things and yet it self is not moved, therefore it is God and no created Angel.

His tenth argument: *He in whom men have not beleaved and yet have been disciples is not GOD: but men have not so much as heard whether there were any holy Ghost, yet have been Disciples and Beleevers Act. 19. 2. therefore the Holy Ghost is not God.* I anf. they might be beleevers and disciples and yet not hear nor know whether
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there were any holy Ghost: for the Apostles themselves who had true grace in their souls were ignorant both of the death and resurrection ascension and coming of Christ to Judgment: although Christ had often told them of it: then must we either exclude these from being disciples and believers, or else degrade the holy Ghost of his Godhead. what horrible divinity is this? Again, many a dear child of God may have the Holy Ghost given to him, whether it be taken to be God himself in Covenant, or the graces of God infused: the best of us see but darkly, and sometimes those that fear the Lord walk in darkness and see no light *I/a.* 50. 10. the Holy ghost is GOD, although we had none of us all ever heard of him.

His eleventh argument: He that hath an understanding distinct from that of God is not God: the holy Spirit hath an understanding distinct from God: *When the Spirit of truth is come, he shal not speak of himself, but whatever he shal hear that he shal speak* Joh, 16 13. he shal glorifie me, for he shal receive of mine & take of mine and shew it you v. 14. 15. *Ergo* the holy ghost is not GOD. I ans. that which the Son receives of the Father, and the holy Ghost of both, the father and the son, doth not degrade either Son or holy Ghost of their Godhead: for the Father is the fountain of all actions: the Son the worker, and the holy Ghost the finisher: or thus; the Father works, by the Son, through the holy ghost; the Son works from the Father by the holy ghost: the holy ghost works both from the Father and the Son: as distinct substances in the same Godhead.

His twelfth Argument; *He that hath a wil distinct in number from God is not God, the spirit hath a wil distinct in number from God, therefore the spirit is not God.* Here I might shew how this man denies the diety of Christ, who saith, *not my wil, but thy wil be done,* Mat. 26. But let us see his proof, how the spirit hath a wil distinct in number from God, and that is from *Rom.* 8. 26. 27. the spirit helpeth our infirmities, for we know not for what to pray as we ought: but the spirit himself maketh intercession for us with sighs and groans unutterable: but he that searcheth the heart, and knows the mind of the spirit, maketh intercession for the Saints according to the wil of God; here saith he is an impregnable argument, of the spirits being inferior to God, because he maketh intercession: and thus conformably, or according to the wil of God, therefore the spirit is not God.

I answer, It is true the spirit of God inditeth, frameth or maketh intercession for us, and we take up those words and turn to the Lord,

Hosea

Hosea 14. 2. but wil it follow, because the spirit inditeth our prayers, and so teacheth us to pray according to the wil of God, that therefore the spirit maketh intercession? no, it is the spirit that inditeth or maketh our requests according to the wil of God, but it is Christ our only mediator that presents our Petitions to the father, and so they are accepted as from the hand of Christ, *Revel.* 8. 3. Then the holy Ghost doth not make intercession to God for us, that is the work of Christ, only he indites our requests in us and for us: and while this man affirms that the holy Ghost is but an Angel, and yet an advocate to make intercession for us, in this he agreeth with Papists, who make Angels their advocates, *whereas God chargeth them with folly*, *Job* 4. 18. *They cover their faces and their feet, because they are ashamed that God should behold their imperfection*, *Isa.* 6. 2. *And the holy Lord Go*, who there said to the Prophet, *make their eares dull of hearing*, Paul saith, *it was the holy Ghost*, *Acts* 28. 25. *Ergo*, the holy Ghost is God, and not an Angel, who durst not behold his holyness, and the scripture is plain, *That Jesus Christ alone is our Advocate*, *1 John.* 2. 1. *He ever liveth to make Intercession for us.* *Heb.* 7. 25. But the truth is, no Saint or Angel can make Intercession for us, they know not our want, *Isa.* 63. 16. And the Angels know no more about the work of our Redemption, then is made known to them by the Church, *Ephe.* 3. 10. Although they stoop down and desire to look into it, *1 Pet.* 1. 12. But here is one thing in this text that might satisfy this man, the holy Ghost is God, if he were not wilfully blinded; mark, he that searcheth the heart and knows the mind of the spirit, who is that? The heart is deceitful above the reach of all things or creatures, *Ergo*, no Angel can know it, then who can know it? answer is made, *I the Lord search the heart.* *Jer.* 17. 9, 10. Then I may say with him that was restored to his sight, this is a mervielous thing that ye know not who it is, and yet he searcheth the heart, and knows the mind of the spirit: Then I say the Lord is that spirit, and where the spirit of the Lord is, there is liberty. *2 Cor.* 3. 17. Then if the spirit search the heart, and the Lord is that spirit, then it is clear that the holy Ghost is God, and so his Imprognable Argument is demolished and not able to defend his blasphemy against the deity of the holy Ghost. Again, this Argument is rather fram'd against the Godhead of Christ because he maketh Intercession: *Ergo*, he is not God, but inferior to God, but the word is God, the son that was given is the mighty God, my God and my Lord.

Lord, as I have shewed. Again, if the spirit is not God for making request for us, then the son is not God who taught us to pray, *Mat.* 6.9. Nor the father who gave us the spirit of grace and supplication, *Zac.* 12. 10. But enough of this.

Now I shal briefly answer his false exposition of some texts of Scripture: I begin with *Mat.* 28. 19: this text he would corrupt thus, saying, to be baptized in the name of the holy Ghost, is no more but to be baptized unto the guidance of the spirit, or Angel to guide them, as the *Jews* are said to be baptized unto *Moses.* 1 *Cor.* 10. 2. which place he corrupts also, saying. they were baptized into *Moses*, but he that is baptized into Christ hath put on Christ by profession, he is a Christian, *Gal.* 3. 27. As when *Josephs* sons took upon them, *Israels* name, they were called *Israelites* *Gen.* 48. 16. Then because *Paul* saith, there is but one God and one Jesus Christ, and no man speaking by the spirit of God, calleth Jesus accursed. neither can they say that Jesus is the Lord but by the holy Ghost. *1 Cor.* 12. 3, 5, 6. And there is one body and one spirit, one God and father of all. *Ephes.* 4. 3, 4, 5, 6. From these places he would degrad the holy Ghost of his Godhead, when as, if but one spirit act all the mystical body of Christ, it must needs be God; for how shuld a creature act all the Saints in heaven and earth, all are joynd to the Lord by one spirit. *1 Cor.* 6. 17. Now by this spirit none can curse Jesus Christ, nor can any truly say Christ is their Lord, but by this spirit of God, who only makes them obedient to father son and holy Ghost, for these three are one, *1 John* 5. 7. But let us a little view his exposition of that text, who saith the father, word, and holy Ghost are one by agreement only; but have we not all one father, hath not one God created us, *Mal.* 2. 10? My father and your father is my God and your God *Mat.* 23. 17. and the word was God *Joh.* 1. 1. unto us a son is given; the mighty *GOD* *Isa.* 9. 6. *Jesus* Christ is my Lord and my *GOD* *Iob.* 26. 28. and the Spirit of God is omnipotent; for saith *John*, the Spirit worketh where it listeth, *John* 3. 8. a title peculiar to God, who doth whatsoever pleaseth him *Psa.* 135. 6. so he is omniscient and omnipresent, and so infinite as the Father and the Son; which could not stand with them, if they were only one by agreement: but as I said of the sun; the heat is the sun, and the light is the sun, and the body of it is the sun; yet not three suns but one sun: so the Father is God, the Son is God, the Holy ghost is God, yet not three Gods but one God,